

The trew report of the dysputacyon
had & begōne in the con-
uocacyō hows at london
among the clargye there
assembled the xviij. da-
ye of October in the
yeare of our lord
M.D.LXXXI.

i. Iohann. viii.
Proue euery spyrte whether thei be
of god or no.

to find some other way to do
on to use to

To the Chysten reader.



It is not unknowen to the world, a Chysten reader, what varietie and contentio hath bene abowt weyghti matters of religion for a gret space, which were thought to haue bene so diſiſſed, debated and examined of our clergie, that all men were in hope that such an uniformitie agreeable to the word of god, to the doctrine of the patriarchis and apostles, to the order of the primatiue church alſo, had bene determined for our church of Ingland, that from hensforth one shuld haue liued wþth a norher in moch better vnitie and godli quietnes than in mani yeares before they had done: euery one unbraicing one sincere maner of worſhipping and invocacion off god, wþthowt any ſuperſticion, idolatrie or hypocriſy that hath in procesſe of time crept in by the diuine and fantaſie of mans braine. And the thing was brought to ſuch a point that all men in maner, were wōn to a wonderfull diſſe-

¶ y diffe-

differencey/and began to espie their igno-
rance and errors wherewyth they
haue bene heretofore blynded and sedu-
ced, But the awncient aduersari of man
kind/Satan/which never ceaseth to se-
ke how he may destroye the workes of
god in vs/enuieng that vnitie in trewe
religion that all men of all agis statis
and degreys as well high as lowe/had
in maner attayned and were well nigh
comme unto / hath now stirred vp the
old contencio agayne bringing the wea-
ke vnerned and simple sort thereby in
to such a dowl and waucring that they
can now lesser tell what they may bile-
ue and which wavye they may steue
their faith and constancye than euer
thei could before. But as the great
prophete(as Moyses nameth him)the
son of god doth prophecy and wytnes-
that offencys musi nedis come/and that
such offencys shuld come that euen the
veri elect/(vff it were possible)shuld be
seduced/now we see wyth our eyes and
grose wyth our sensys that it is come
to passe and fullfilled euyn among vs.
But let them take hede that haue bene
the

the auctors thereoff for as it seruyth
for the prouing and tryng of gods e-
lect (to whom all thyngs worke to the
best) even so shall it serue to theyr woo
and utter damnacion as he sayth that
knoweth all thingis (ve homini illi per
quem scandalum venit) woo unto that
man thorow whom offence doth come.
And let the godly sort now reioyse in
the crosse of christ / for they haue no
lesse cause / for as moch as by this tempta-
cyō they haue the same tokē that theyr
professiō is the crewe religiō of god /
which all the crewe byleuers euermo-
re fro tymē to tyme haue had / that is to
saye / christys crosse the token that can
not deceiue us / and with out the wh-
ich we can not be / yff we will be sure
to haue godly in christ / as hol. s. Paul
sayth / But now to my purpose as in
other poicps moch varietie of opinioōs
hath bene / evyn so in the hugh mistic-
tie of christys supp (which was institu-
ted to be a sacramēt of concord / loue and
unitie) the difference and diuersytie of
opinioōs there abowt hath brought to
passe that more dyscord / dissencion and

A iii diui

divisyon hath growen among men a
bowt that than in any other. one arti-
cle of our chyfter religyon. And ther-
refor they whos subscription was re-
qured in the conuocacyon holden at
powlwa at the last parliament / iudged
not amysse / that thought it necessary
to reason and dispute therewin before
they wold subscribe to any conclusion
or determinate sentence. And so the in-
tent that all men may knowe and see
what reasons and answers were made
on both partys / I haue thought good
to publysh so moch thereoff as came
onto my handis / trusting that no man
wyll be more offendyd wylth the setting
furth thereoff / to the intent that such as
were not present may reade such thin-
gys as there were done / and sayd / no
more than they were that all that were
present shuld heare them / and iudge in-
differently by the tochstone of gods
word / on whiche part the truthe doth re-
maine. Whiche men may well goo a-
bowt to supprese / but whan they ha-
ue done all they can agaynst it / yet will
it owt and haue the overhand. / God
grant

grant that all men may seke and studi
for the truth and not suffer the seluis
to be carped about nor changed with
every blast of strāge doctrine nor with
every fantasypcal fable of Antychr: p:
sypis mynisters. Amen.

And as by readynge and weyng the
reasōs and answers of thys dypspūtaciō
I dowt not but thou shalt be sufficie-
tly confyrmed in the truth of the arti-
cles therē reasoned and debated, even
so in a lytle treatyse of the trewē sacra-
fice of a christē mā which by gods gra-
ce shall shortly also be set furth, thou
shalt be instructed what to iudge off o-
ther articles, as of the masse, of alta-
rys, of the iuocatyon of sapintys, and
such lyke. And now that we see how
gods wrath is bent ouer our nacyon,
that we may now well save myth da-
vid, O god, heathen peple are ente-
ryd in to thyne inherytans. (for now
Antychr: p: generacyō thunch to sta-
blish their kyngdō in Inglađ for euer)
let all faythfull hartis yoyne them sel-
uis to gether in un fayned and cōtyng-
all prayer that god will haue mercy up-

A iū on us

and defend vs against them/that the
light of his word which hath now
vs shyned vp on vs o may both be
preserued among vs/and also
preserue vs agaynst all the
practises and enterpris-
ses of hys enemies

211 men.

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The trew report of the
disputacyon had & begon
in the conuocacyon hows
at london the xviii. of
October. Año Dñi.
M.D.LXXXI.

Hereas dyuers and vicer-
ten rumors be spred abro-
de of the disputacyon had
in the conuocacyon hows,
to the intent that all men
may knowe the certente of all thyngs
therein done and sayd as moch as the
memory of hym that was present the-
reat can beare a wyp he hath thought
good at request thoroughly to descrip-
be what was sayd therein oþ both parts
of the matters argued and had in que-
styon and of the entrans thereoff.

First up on wedynsday beyng the
xviii. day off october at affter noone,
master weston the prolocutor certified
the hows that it was the quenys plea-
se

sure that the cōpany of the same hows
bēyng many lerned mē assembled shuld
debate of matters of religō and cōsu-
te lawes thereoff, which h̄yr grace and
the plāmet wold ratifve. And for that
there is a booke of late set furth cailed
the cathechysme (whch he shewed fur-
th) bearig the name of thys honoriāble
Synod̄, and yet putt furth with owt
your cōsentis, as I haue lerned, being
a book veru pestiferos, & full of here-
sies (as he sayd) and lyke wyse the boo-
ke of comō prāper, veru abhomynable
(as it pleased hym to terme it) he thou-
ght it therfor best furst to begyn wth
the articles of the cathechysme concer-
nyng the sacrament of the altar, for to
cōforme the naturall presēs of ch̄rist
in the same, and for transubstantia-
tion. In the which on fr̄iday next en-
serving he willed all men therē frēly
to speake therā consēnē and decting
and they shuld be fuliē satisfied.

The fr̄iday coming beving the 22. of
October, whan men had thought therē
shuld haue entyd disputacō of the q̄st
ōs p̄posed, the xlocutor d̄nderhōd
te ii. seuerall b̄llys unto the hows; tho-
nē for the natural p̄ses of ch̄rist in the
sacramēt of tye altar, the other cōcerning

the cathechisme that it was not of that
hows agreeamēt set furth and that thei
doo not agree thereunto. Requiring
all them to subscribe to the same as he
himself had done: whereunto the who-
le hows dnd imedately assent except
vi. which were the deane of rochester
the deane of erceter, the archdeacon of
wynchester, the archdeacon of hertford,
the archdeacon of stome and one other.
And whyle the rest were about to sub-
scribe thes iij articles. J. salpet stode vp
and spake first concerning the article of
the cathechisme that he thought thei
were deceyued in the title of the cathe-
chisme in that it bearþ the title of the
Synode of london last before this: all
though man of the which thā were pre-
sent were never made þyngþ thereof in
settynge it furþ: for that this hows had
grāted the auctoritþe to make eccles-
astical lawys unto certē persons to be
appointed by the kyngs mageſtþe,
and what souer ecclesiastical lawes
ther or the most part of the did set furth
accordynge to a statute in that behalf
þyngþ: it might be wel sayd to be do-
ne in the synode of 1500 although such
as be of this hows now had no noyce
there oþ be-

for the *pmulgaciō*. And in this point sub-
he thought the sett furth there off no-
thing to haue slandered the hows / as
thei by thei subscrīpcyon went abowt
to persuade the world / sins thei had out
synodall auctoritie unto them cōmited
to make such spirituall lawys as they
thought conuenient and necessary. And
more ouer he sayd as cōcerning the ar-
cicle of the naturall presens in the sa-
crament / that it was agayst reaso and
order of lernyng and also very preiudi-
ciall to the truth that me shuld be mo-
uid to substrebe before the matter were
thorowly examined and discussed. But
whā he sawe that allegacyō might ta-
ke no place / being as a man astoyned
at the multitude of so mani lerned me
as there were off purpose gathered to-
gether to mainteyne old tradicyōs mo-
re than the truth of gods holy word / he
made his request unto the prolocutor:
that where as there were so many awn
eyent lerned me present on that syde as
in the realme the lyke againe were not
to be fownd in such nomber / and that
on the other syde of them that had not
sub-

ointe subscrived/were not past.v. or vi. both
f no- in age and lerning farr inferiore unto
as the/therfor that equalite might be had
owt in this disputacio he desvered that the
our prolocutor wold be a meane unto the
tted lordes that some of thos that were ler-
hev ned and setters furth of the same cathe-
lnd chisme might be broght in touthe hows
ar- to shewen thei lerning that mouyd the
sa- to sett furth the same. And that Dr. ryd-
and ley and master rogers with ii.or.iii. mo-
di- might be lycensed to be present at this
no- disputacio and to be associate with the.
ere This request was thought reasonable
but and was apposed unto the lord bischops
ta- who made this answer that it was not
ned in them to call such parsonis unto our
ne- hows / synes some of them were pris-
to- oners. But thei sayd thei wold be peti-
o- ponders in this behalff unto the coun-
he- cill / and in case any were absent that
n- ought to be of the hows thei willed the
on- to be taken in unto them / yff thei li-
is- sted. After this thei minding to haue
at enterid in to disputacion there came a
ot- gentleman a messenger fro the lord
is- gret master signysfieng vn to the prolo-
cutor

tutor that my lord greet master and the
earle of deauonshyre wold be present
at the disputacion, and therfor he dis-
feryd the same vntill monday at one
of the clock at affernone.

Up on monday the xxiiij. of October at
the tyme appoynted, in the presens of
many earles lordis knyghtis, gentle-
men and ouers other of the count and
of the cōtye also, the prolocutor made a
prolocutor that they of the hawes, had
appointed thys disputacion, not to call
the truthe in to doute to the whiche theſ
had alreadyn all ſubſcribed ſaying v. or
vi. but that thos gayne ſauers myght
barejouyn of them argumētis in the
whiche they ſtode, as it ſhall appeare
vnto you, not douteynge but they wylle
also cōdescend vnto vs. Then he demā-
ded of master haddon whether he wold
reafon againſt the q̄uīos appoſed or no:

Mr.
haddon To whom he made anſwere that he
had certysfed hym before by writing
that he wold not, vns the request of
ſuch lerned me as were demāded to be

Mr.
Eliat affiſet with the, wold not be granted.
Master eliat lykewyſe was asked,
who made the prolocutor the lyke an-
ſweer, addyng moreouer thys, that they
had done to moch preuidice all redy to

the truth to substrete before the matter was discussed: and lytle or nothynge it myght auable to reaso for the truth, syns all they were now determinyd to the contrary. After thys he demaded of master chenve whō the prosecuto: said allowed the presens with them, but he denied the trāsubstantiacyon by the meansis of certen auctorit̄es vp on the which he stōdeth and desvereth to be resolved, as now shal heare whether **M.** he will xpose hys dowtis concerning the trāsubstantiacyon or no. Yea, quoth he, to obie I wold glady mi dowtes to be resolved cyons, which moue me not to bylue transsubstantiacion. The first is owt of the scripture of s. Paul to the corinthians who speaking of the sacrament of the body and blood of chrys̄t calleth it oſt iunis bread, after the consecracyon. The second is owt off Origen, who speakeynge of this sacrament sayth that the material part theroff goyth down to the excrementis. The third is owt of theodoreetus who making mencyon of the sacramentall bread and wyne after the consecracyon sayth that they goo not owt of their former substance, forme and shape, Theſe be ſome of my dowtis.

Sh. 1.
**More-
mans
aaswer
to
s. Paul.**

**Master
thevny-
es reply-
tacion.**

**More-
mans
aaswer
to theo-
dore.**

amōg many other which I require to be answered off. Than the prolocutor assigned D. Moreman to answer hym. Who to. s. Paull answered hym thus, that the sacrament is called bie ad by him in dede, but it is thus to be vnderstād that it is bread off the sacra- mētall bread, that is, the forme of bie- ad. Than master cheny, inferred and alleaged that hysichyus calleth the sa- crament both bread and flessh. Bea- quoth moreman, hysichyus calleth it bread becaus it was bread and not by- caus it is so. And passyng ouer drygē he came to theodore, and sayd that me mistoke his auctorite, by interpre- ting a generall in to a speciall, as peter martyr hath done in that place of theo- dore, interpreting ousia, for substāce, which is a speciall signification of the word, whereas ousia is a generall word as well to accydece as to substāce. And therfor I answer thus unto Theodore marchie that the sacramentall bread and wyne doo not goo out of their former sub- stāce ad stānce forme and shape, that is to say, shwfft, not out of theyr accidentall substance and

Mr.
elmar.

and shape. After this master cheny sa-
te him down and by and by master el-
mar stode vp, as one that could not a-
byde to heare so fond an answer to so
grave an auctorite. And reasonyd vp
on the auctorite of theodore: et, alleagyd
before by master cheny and declared
that moremans answer to theodore: et
was no iust nor sufficvent answer but
an illusyon and a subtle euasyon con-
trary to Theodoretis meanyng. For
sayd he, vff(ousia) shuld signifye an ac-
cidece in the place alleaged as it is an-
swered by master moreman, than we-
re it a word superfluos set in theodore:
te, there where doo folow ij. other wor-
dis which sufficvently do exponnd the
accydes of the bread, that is, eidos and
thema, which signifye in Inglysh, sha-
pe and forme: And so very lernydly, p-
yd owt of the same auctor by dyuers more-
allegacyons that (ousia) in grcke could mans
not be so generalln taken in that place shifft is
as moreman for a shifft wold haue it, ouer-
But morema as a man having no no-
ther salue for that sore affyrmēd styl
that (ousia) which signifyeth substāce,

P. B. 35. must

*

must nedis signisve accydental substā-
fylpots ce properly. To whos importunyte sp-
replica- us he could haue no nother answer/el-
eyon/ to mar as a man weryed wþth so long
more- talk gaue place. After this, stode vp
man3 John fylpot and sayd that he could
shyfſt. proue that by the matter that Theodo-
ret intreated off in the place aboue al-
leaged and by the simplitude whiche he
makyth to proue his purpose, by no
meanis master moremans interpreta-
cyon of(ousia) myght be taken for ac-
cydentall substance as he for a shyfſt
wold interpret yt to be. For the matter
whych theodore intreatyth off in that
place is agaynst eutvches an heretyke
whiche denyed ih. naturys of substance
to remayne in christ beynge one parson
but that hys humanyte after thac-
complishment of the mystery of our
saluacion ascendyng in to heauyn and
beynge povned unto the dyuynitie was
absorpt or swallowed vp of the same so
that chyſt shuld be no more but of one
dyuynne substance only by hys opp-
nyon. Agaynst whych oppnyon Theo-
doret writyth and by the simplitude
of the

of the sacrament proueth the contrary
against the heretyke / that lyke as in
the sacrament of the body of christ aff-
ter the consecracyon there is the substan-
ce of christis humanytie with the sub-
stanciall bread remaynyng as it was
before / not beynge absorpt of the huma-
nitie of christ but yponed by the diuyn
ne operacyō thereunto. Eyn so in the
parson of christ beynge now in heauen
of whom this holy sacrament is a re-
presentacion / there be ii. severall sub-
stancies / that is / his diuynytie and hu-
manitie united in one hypostacy or par-
son / which is christ / The humanytie
not absorpt by the coniunction of the
deitye / but remainig in his former sub-
stans. And this similitude / quoth full-
pot / brought in of theodorete to con-
fownd Eutyches / shuld proue nothing
at all / yss the very substance off the sa-
cramentall bread dyd not remayne as
it dyd before / but yss D. More-
mans interpretacion might take pla-
ce for transsubstancialyacion / than
shuld the heretyke haue thereby a

S ii strong

strong argument by theodoretis auctorite so taken to mayntayne his heresy and to proue hym self a good christē man/ and he might well save thus unto theodorete. I yke as thou theodorete vff thou were of D. Moremas mynd, doyst say that affter the consecracyon in the sacrament the substance of the bread is absorpt or trāsubstantiate in to the humanc body of christ coming thereunto/ so that in the sacrament is now but one substance of the humānitye a lone and not the substance of bread as it was before / eyn likewise may I affyrmē and conclude by thyne own fūnilytude that the humānitye ascending vp by the powr of god in to heauyn and adioyned unto the deyntye was by the might thereof absorpt and turned into one substāce with the deyntye: so that now there remayneth but one diuyne substance in christ/ nomore than in the sacramentall sygnis of the lordis supper affter the consecracyon doo remayne any more than one substance according to your bpleffe and cōstruccyon. To this D. Moreman stac-
kered

kered in answering / whos defect syll more-
pott perceyuing / spake on this wise. mā stac-
Wel master moremā yf you hauenotā he ryh
answer ready at this present / I pray and can
now diuyse one pff you can conueniently not tell-
tly / agaist our next metyng here aga whā to
vñ: with that his saying the prolocutor answer-
was greuously offeded / tellyng him that weston
he shuld not bragg there / but that he is offen-
shuld be fully answered. Than sayd fil- ded,
pot / It is the thing that I only desprie
to be answered directly in this behalff /
and I desprie of now & of all the hows
at this present / that I may be sufficie-
tly aswered / which I am sure now are
not all able to doo / sauig theodorets
autorite and similitude vpright as he
dugt to be taken. No nother answer
was made to fillpots reasons / but that
he was commanded to sydens. Thā sto Eypot
de vp the deane of rochester offring hi tis repli-
sylff / to reason in the fyrt question aga cacyon
vnſt the natural presens wiſhing that answe-
the scripture and the awncient doctors red by
in this point might be weyed / by leuid cōman-
and folowed. And agaynst this natu- ding hi
rall presens he thought the saying of to syplece

W iiii christ

the dea-
ne of ro-
chester.

westos
answert
to the
deane.

The dea-
nes re-
plicacio

chrys in. s. Mathew to make sufficiēt:
to ynough. yss men wold credite and fo-
lowe scripture: who sayd there of him
selff that poore men we shuld haue all-
weis with vs, but him we shuld not ha-
ue alweys, which was spoken, quoth
he, concerning the naturall presens of
christis body, therfor we ought to byle
ue as he hath taught that christ is not
naturlly present on earth in the sacra-
ment of the altare. To this was answe-
red by the prolocutor that we shuld not
haue chrys present allweyes to exerci-
se almes dedis vp on hym, but vp on
the pore. But the deane prosecuted
his argument, and shewed owt of s.
Austen further, that the same interpre-
tacion of the scripture alleaged, was
no sufficiēt answer, who wrytch in
the fyftye treatise of s. Iohan on thys
wysse of the same sentence, Whan as he
sayd, sayth Austen, me shall ye not ha-
ue allweyes with you, he spake of the
presence of his body. For by his ma-
gestye, bi his prouidence, by hys vi-
spca-

speakeable and vysuble grace / that is
fullfylled which is sayd of hym / behold
I am with you vntyll the consumma- / A nota-
cyon of the world . But in the flesh ble aue-
which the wore toke vp on hym / in that toritve
which was borne of the virgin / in that owt of.
which was apprehended of the Iewys / Andie
which was crucifyed on the crosse /
which was lett down from the crosse /
which was wrapped in clowtis / which was
hidde in the sepulchre / which was
manifested in the resurrecyon / you
shall not haue me allweyres with you.
And why? For affter a bodily presen-
ce he was conuersant with his disci-
ples xl. eaves / and thei accompa-
nyeng him by seyng and not by folo-
wing / he ascendyd and is not here /
for there he sitteth at the ryght hand
of the father / And yet here he is / be-
caus he is not departed in the presens
of his magesty. Affter a nother ma-
ner we haue chyfst allweyres by pre-
sens of his magesty / but affter the
psens off his flesh it is vprightly sayd

G d iij. **p**ow

you shall not verily haue me alweys
with you. For the church had hym in
the presence of his flessh a fewe daves,
and now by fayth it apprechedeth him
and seyth him not with eyes. To this
auctorite D. Watson toke vp on him
to answer and sayd he wold answer. s.
Austen by. s. Austen and hauing a cer-
ten boke in his hand of notis he allea-
ged owt of the rc. treatye vp on. s. Joan
that affter that mortall condicyon and

maner we haue not now christ on the
earth as he was heretofore before his
passion. Agaynst whos answer Johan
fillpott replyed and sayd that watson
had not fully answeryd. s. Austen by. s.
Austen as he wold seime to haue done
for that in the place aboue mencionyd
by master deane of rochester he doth
not only teach the immortall state of
christis bodye before his passion but al-
so the immortall condicyn of the same
affter his resurrection in the which
mortall body. s. Austen semyth playne
ly to affirme that christ is not present-
vp on the arth neyther in forme visibly
neyther in corporall substance inuisi-

bly

Watson
answer
to s. Au-
sten.

Fylpot
agaynst
Watson.

bly: As in fewe lineis affter the place a-
bove alleaged. s. Austē doth more plai-
nely declare by thes wordis, saig, now
thes iij. maner af christis presence decla-
red, which is by his magestie, prouiden-
ce, and grace now present in the world
which before his ascensyon was pre-
sent in flesh, being now placed at the
ryght hand of the father is absēt in the
same from the world. I thynk, (sayth,
s. Austen) that there remaynith no no-
ther questiō in this mater. Now, quoth
fullpot, vff. s. Austen acknowledgēd no
more presence of christ to be now on
earth but only his diuynē presence, and
towching his humanitye to be in hea-
wyn, we ought to confesse and bpleue
the same. But vff we put a thrid pre-
sens of christ, that is corporally to be p-
sent allweys in the sacrament of the al-
tare inuisibly, according to your suppo-
sicions, whereoff. s. Austen maketh no
mencyon at all in all his workis, yow
shall seme to iudge that which, s. Austē
dyd never comprehend. Why, quoth
watson, s. Austē in the place by me al-
leaged maketh no mencion how, s. Ste-
win

D. we-
ston.

yn beyng in this world sawe Christ
afster his ascension. It is trewe, sayd
fullpot, but he sawe christ as the scripture
telleth, in the heauyns beyng ope,
standing at the right hand of god the
father. Further to this, watson an-
swered not. Than the prolocutor went
abowt to furnyssh vp an answer to s.
Austien, sayng that he is not now in
the world afster that maner of bodyly
presence, but yet present for all that in
his bodye. To whom fullpot answe-
red that the prolocutor dyd grate moch
vp on this word, (secundum) an s. Au-
stien, which signifeth afster the ma-
ner, in forme, but he doth not answer
to, (id quod) which is that thing or sub-
stance of chrysnt in the which christ suf-
fered, arose, and ascended into heauyn
In the which thyng and substance he
is in heauyn and not on earth, as, s. Au-
stien sten in the place spesysved most clere-
ne of ro by doth defyne. To this nothyng els
chesier, being answered, master deane of roche-
ster procedid in the maintenance of his
argument and redd out of a boke of

anno:

annotaciones sondry auctorities for the
confirmacio thereof. To the which mo-
reman who was appointed to answer him
made no direct answer but bad hi
make an argument saying master dea-
ne had recyted many wordis of doc-
tors but he made not one argument.

Than sayd master deane / the auctori-
ties of the doctors by me rehersed / be
sufficient argumentis to proue myne
intet / to the which my desire is to be an-
sweryd of you. But still moreman cri-
ed / make an argument / to shifft off the
auctorite which he could not answer
unto. After this master deane made
this argument out of the institucion
of the sacrament. (Doo thys in remem-
brance of me / and thus ye shal shewe
furth the lordis death vntill he com-
myth) The sacrament therfor is the
remembrance of christ / than it is not
very christ for yet he is not come. For
this word / (Untill he comyth) doth
playnly signifie the absens of chris-
tus body . Than the prolocutor me weston
at about to shewe that thys word
vntill

Qh. 11

(Until he comyth,) dyd not import any
absence of christ on the earth, by other
placis of scripture where (donec) vntill
was placed as well as there, but direc-
tly to the purpose he answered nothig.
In conclusyon master deane fel to que-
styoning of moreman whether chyf
ate the paschalawb with his discypples
or no: he answered yea. Further he de-
manded whether he ate lykewise the sa-
crament with them as he dyd institute
it: Moreman answered yea. Than he
ared what he ate, and whether he ate
his own naturall body as they vmag-
ne it to be, or noo. Than said master
more- deane It is a great absurdytve by pow-
mā affir- granted and so he sate down. Agaynst
meth this absurdytve, filpot stode vp and ar-
that. gued saig he could proue by good rea-
christ son to be deduced out of scripture, that
ato his chyf ate not his own naturall bodye
own bo- at the institucion of the sacramēt, and
dy. the reason is this. The body of christ
giuen by the sacrament hath a promes
of remissyon of synnis aduoyned vnto
Fylpot, all thē that receyue it dewely, but this
promes could take no effect in chyf,
ergo

er any ergo christ ate not his own body in the more-
other sacramēg. To this reason moremā an man de-
swered/denienh the former part of the weth
direc- argument, that the sacrament had a the sa-
thīg. promes of remissō of synnis annexed crānet
que- vnto vt. Than fullpot shewed this to be to haue
chryſt the promes in the sacrament (Which is a xpmes
pples gyuyn for vow, which is shed for vow of remis-
he de for the remissō of synnis) But more- syon of
the sa man wold not acknowlege that to be finne an
ptute any promes, so that he droue fullpot to nered
an he the vi. of Joh. to vouch his sayng with vnto it.
he ate the wordis the breade which I will
nagyn gyue is my flesh, which I wyl gyue
aſter for the lyfſe off the world. Moreman
povw answering nothing directly to this ar-
vnſt gument, harpsfeld ſtart vp to ſupplie harps-
d ar- that which wanted in his behalff, and feld af-
rea- thinking to haue anſwred fullpott, firmitē
that confirmed more ſtrongly his argu- thatwh-
odve ment, ſayng, ye miſtake the promes ich mo-
and which is annexed to the body of chryſt rewan
chryſt in the sacrament, for it perteyned not his fe-
mes to christ but to hys diſcyples to whom low de-
unto christ ſayd this is my body which is gy nyed,
this uē for vow and not for christ him ſelff.
yſt, ergo
Povw haue ſayd well for me quoth ful-
pot,

Phil.
pott for that is mine argument. The
weston promes off the body of christ toke no
also is effect in christ, ergo christ ate not his
contrary own body. Than the prolocutor to
to more showlde orwt the matter, sayd the ar-
man, gument was naught for by the like ar-
gument he myght goo abowt to proue
that chryst was not baptysed, becaus
the remissyon of synn which is anne-
xed unto baptysme toke no effect in
christ. To the which, fyllpot replied
that lyke as christ was baptysed, so he
ate the sacrament, but he toke on hym
baptisme, not that he had any nede the
reoff, or that it toke any effect in hym,
but as our master, to gyue the church
an example to folowe hym in the mi-
nistracyon of the sacrament, and there-
by to erhibite unto vs hym self, and not
to gyue hym self to hym selff. No mo-
re was sayd in this. But afterward the
prolocutor demaide of fyllpot, whether
he wold argue against the naturall pre-
sence or no. To whō he answeared, yea
yff he wold heare his argument with
owt interrupcyon and asigne one to
answer hym and not many, which is a
confu-

The confusio to the opponent and specially
for him that was of an yll memor. By
this tyme the night was come on/whe-
refoire the prolocutor brake vp the dis-
putacion for that tyme and appointed
fillpot to be the fyrst that shuld beginn
the disputation the next day affter/cō-
cernyng the presence of christ in the
sacrament.

On the wedinsday the xxv. of Octo-
ber/Johnn fillpot/as it was before ap ~~fillpot.~~
pointed, was redy to haue entred the
disputacion myndyng fyrst to haue ma-
de a certen oracyon and a trewe decla-
racyon in laten off the mater of christis
presens which was than in questyon
which thig the prolocutor perceyuing/
by and by he forbad fillpot to make a-
ny oracyon or declaracion of any mat-
ter/cōmandyng hym also that he shuld
make na argument in laten but to con-
clude no his argumentis in Inglyssh.
Than sayd fillpot / this is contra-
ry to your order taken at the begyn-
nyng of this disputacion : For than
yow appoynted that all the argumen-
tis shuld be made in laten . And
thcreu-

thereupon I haue drawen and diuySED ma-
all my argumētis in laten. And becaus fur-
poy master prolocutor hauesayd here dec-
tofore openly in this hows that I had dyp-
no lerning I had thought to haue shew-
ed such lerning as I haue in a brefe
oracyon and short declaracyon of the
questyons now in controuersy : thyn-
kyng it so most conuenient also that in
case I shuld speake otherwyse in my de-
claracyon than shuld stand with lerning
or than I were able to warant and in-
stypye by gods word it myght the bet-
ter be reformyd by such as were lerned
of the hows so that the vnlerned sort
beynge present myght take the lesse of-
fence thereat. But this allegacyon pre-
uyled nothyng with the prolocutor
who bad him styll forme an argumēt
in Inglyssh or els to hold his peace.
Than sayd fullpot. Now haue sore dy-
sapoynted me thus sodenly to goo frō
your former order but I wyl accom-
plishe your commandement leauyng
myne oracyon a part And I wyl co-
me to my argumētis the which as wel
as so sodē a warnyng wyl serue I wil
make

ysed make in Inglyssh. But before I byng
caus furth any argumēt I will in one word
here declare what maner of presens I doo
had bysaltome in the sacrament to the intent
the hearers may the better understand
to what end and effect myne argument
tis shall tende: not to denye utterly the
presence of christ in hys sacramētis tre-
wely ministred according to his insti-
tucion, but only to denye that grosse
and carnall presens which vow of this
hows haue alredy substybed unto to
be in the sacrament of the altar contra-
ry to the truth and manifest meaning
of the scripture. That by transsubsta-
tiation of the sacramētall breaude and
wynne christis naturall body shuld by
the vertu of the wordis pronounced
by the prest be conteyned and included
under the formis or accydentis of brea-
de and wynne. Thys kynd of presens v-
magyned by men, I doo denye, quoth
fullpot. And agaynst thys I wyl rea-
so: But before he could make an end of
that he wold haue sayd he was inter-
rupted of the prolocutor, and comman-
ded to desced to his argumēt. At whos

E

vnjust

vnijust importunite fylipot beynge offe:
and thincking to purchase hym a re-
medy therfor / he fell downe vp on his
kneys before the earles and lords wh-
ch were there present / beynge a greet
nomber wherof some were of the que-
nis councell / beseeching the that he mi-
ght haue libertie to prosecute his argu-
mentis with out interrupcyon of any
mā: the which was gētilly grāted hym
of the lordis. But the xplcutor puttig
in vre a point of the practyse of prela-
tis / wold not condescend thereunto / but
styll cryed hold your peace or els make
a shorit argumēt. I am abowt it / quoth
fylipot / vff now wold lett me alone.
But fyrst I must nedis axe a question
of my respondent (who was, D. ched-
sey) concerning a word or twayne of
your supposycion / that is / of the sacra-
ment of the altare / what he meanyth
thereby / and whether he take as so-
me of the awncient wrters doo / ter-
myng the lordis supper the sacrament
of the altar / becaus it is a sacrament
of that līely sacrifice whch christ of-
fered for our spnus vp on the altar of
the

the crosse and becausa that christis
body crucysyd for vs was that blodyn
sacrifysyd which the blodyn shedyng of
all the beastes offered vp on the altare
in the old lawe dyd pynfigurate and si-
gnifie unto vs. And in signifacyon
thereoff the old writers sometyme doo
call the sacrament of the body and blodyn
of christ among other namis which
thei asynthe therunto. the sacrament
of the altare and that ryghtwell. But
pff vpon take it other wylle. as for the
sacrament of the altare which now a
dayes is made of lyme and stone and
hangen ouer the same ad to be all one
with the sacrament of the masse as it
is at this present in maner placia than chedsey
I wyl direct myne argumentis accor-
ding as your answer shall gyue me ge-
casyon. Than made D. chedsey this an-
swer that in theyr supposition they to-
ke the sacrament of the altar and the
sacrament of the masse to be all one.
Than quoth fullpot. I wyl speake
playne Englyssh as Master prologue
for wylleth me and make a short
resolucyon therof that that sacrament

In of the

Fullpot
speake-
th play-
ne En-
glyssh.

of the altare which ye reken to be all
one with the masse, onys iustly abolis-
hed and now pnt in full use agayne is
no sacrament at all. neyther is christ in
any wise present in yt: And this his saig
he offered to proue before the hole ho-
ros. vff they lysted to call him thereun-
to, and lykewyse offered to vouch the
saine before the quenis grace and hys
most honorable cowncell, before the fa-
ce of vi. of the best lernyd men of the
hows of the contrary opinyon, he refu-
sed none. And vff I shall not be able,
quoth he, to mainteyne by gods word
that I haue sayd, and confownd thos
vi. which shall take vp on the to with-
stand me in this point, let me be bur-
ned with as many fagots as be in lon-
don before the court gates. This he ut-
tered with a gret vehemence of spirite.
At this, the prolocutor with diuers o-
ther, were very moch offended, dema-
ding of him whether he wps what he
said or no. Bea, quoth fullpott I wote
well what I say: defieryng no mann to
be offended with his saying, for that he
spake no more than by gods word he
was

was able to prove. And prased be god
quoth he , that the quenis grace hath
grated vs off this hows (as our prolo- Here
cutor hath informed vs) that we may weston
frely utter our consciences in thes ma- confu-
ters of controwersie in religyon . And teth sy-
therfor I will speake here my consciēs pot mi-
frely grownded vp on gods holp word ghtilie.
for the truth; Albeit some off now he-
re present mislyke the same . Than dy-
uers of the hows besydys the prolocu-
tor taunted and reprehended hym for
speaking so vnsafaryngly agaynst the
sacrament of the masse . And the prolo-
cutor said he was mad and threatened
him that he wold send hym to prison
vff he wold not cease his speaking.
Than fulpot seing him selff thus abu-
sed and not permitced with free lyber-
tie to declare his mynd, fell in to an ex-
clamacyon, castynge his eyes vp towar-
dis the heauyn and said , O lord what
a world is this, O lord what meaneth
this world, that the truthe of thy holp
word may not be spoken and abidden
by; And for very sorow and hewynes
the teareis trykled owt of his eyes. Ass-
C in ther

225. 11. 3

ghd

this the preplotis for being moued by so
me that were about him was content
Filipot that he shalde make an arguement so that
he mowe beliefe therin. I will be as
brefe quod supot as I may rememb're
be in utrig all that I haue to saie. And
first I wil begin to ground mine ar-
gumentis up on the auctorities of scrip-
tures v where vpon all the volding of
our faith ought to be grounded. And
afster I shall confirme the same vpon au-
cient doctores of the church. And I ca-
ue the occasiō of my first argument out
of the xiiij. of Mathew v of the sayng
of the angell to the iii. Marpes seking
christ at the sepulchre sayng he is risen
he is not here ad in. s. Luke in the xij.
chap. the angell asketh them v whi thei
sought him that liueth among the dead?
Like wise the scripture testifieth that
christ is risen ascended into heauē and
sitteth on the right hand of the father
all the whiche is spoken of his naturall
body ergo it is not on earth included
in the sacrament. I wyl confirme this
not more effectually by the sayng of
the angell to the Marpes seking christ

christ in the xvi. of. s. John. I came saith
christ from my father in to the world,
and now I leaue the world and goo a
way to my father. The which coming
and going he ment of his naturall bo-
dy / therefor we may affirme therby
that it is not now in the world. But I
ooke here / quoth he / to be answered
with a blud distinction of visibly and
invisibly / that he is visibly departed in
his humanite / but invisibly he remay-
neth not with stonding in the sacrament
but that answer I prouet my selff that
with more expedicion I may descend
to the pycn of myne argumentes wher
of I haue a dozen to propose / and wyl
proue that no such distincyon may ta-
ke awaie the force of that argument
by the answer which his disciples gaue
vnto christ speaking thes wordes / now
thous speakest plainly and utteryst
furth no prouerbe / which wordes s. ca-
rull interpreting saith that christ spa-
ke with owt amy maner of impedyn of
obscure speach / And therefore I con-
clude hereby thus / that vff christ spa-
ke plainly and with owt parable / (as

C. viii. men

me say) saing / I leaue the world now /
and goo a waye to my father / thā that
obscure / darke and imperceptible pre-
sens of christes natural body to rema-
ne in the sacrament vp on earth inuisi-
bly contrary to the playne wordis of
chryst / ought not to be allowed : For
nothynge can be sayd more uncerterne / or
more parabolycall and vnenspible thā
so to saye. Here now wyll I attēd what
ye will answer / and so descend to the cō-
firmaçyon of all that I haue sayd by
awncient writers. Than D . ched sepi-

ched
sevs an-
ser to it was made / made aswer seuaerly to
fullpot, euery part therroff / on this wise First
to the saing of the angell / that christ is
not here / And why seke ye the living
among the deade / he answered that
thes sayngis pertained nothynge to the
presens of christes natural body in the
sacrament / but that thei were spokēt
of christes body being in the sepulchre
whan the iiii. marpes thought hym
to haue bene in the grauestil. And ther
for the angell sayd / why doo ye seke
him that liþt among the dead : And
to the

to the autorite of the xvi. of John whe-
re christ sayth, Now I leaue the world
and goo to my father, he ment that of
his ascensyon, and so lykewyse dyd ci-
rul interpreting the saing of the disci-
ples that knewe playnely that christ
wold visibly ascend in to heauen, but
that yet doth not exclude his inuisible
presens of his naturall body in the sa-
crament. For s. Chrysostome writing
to the peple of Antioch doth affirme
the same comparing helias and christ
to gether, and helias clooke unto Chri-
stis flesh. Helias, quoth he, whan he
was taken vp in the fiery charet, lefft
his clooke behind him unto his disci-
ples helpseus. But christ ascending in
to heauen toke his flesh with him, and
lefft also his flesh behynd him. Wher-
bo we may ryght well gather that chri-
stis flesh is visibly astended in to hea-
uen and inuisibly abydeth still in the
sacramet of the altare. To this answer, fullpot
fullpot replied, and sayd that he infor- replied,
med not his argument vp on the sayng
of the angell, (Christ is risen and is
not here), but toke his beginning the-
rcbp

reby to pcedē as before is rehersed: to
the pces wherof yow haue not thoro-
whi answered, for I pcedyd further,
as thus: he is rysē, ascēdē ad sitetē at
the right hād of god the fāther ergo he
is not remaining on the earth. Neithēr
is your awer to cyp̄l by me alleaged
sufficient: but by and by I will returne
to your interpretacō of cyp̄l and mo-
re plainely declare the same, affter th-
at I haue first refelled the auctorite of
chrysostom whch is one of your cheſe
principles that yow alledge to make
for your grosse carnall presens in the
sacrament, the which being well wēd
and understandē perteineth nothing the-
reunto. At that the prolocutor ſtarcked
that one of the cheſe pillars in this poſt
ſhuld be ouerthowē, and therfor recy-
ted the ſand auctoritie in laten firſt, ad
affterward Inglifched the ſame, willing
all that were preſēt to note that ſaig of
chrisoſtō whch he thought invincible
on thev ſyde. But I ſhall make it ap-
peare quoth ſolvot, by and by to make
lytle for your purpos. And as he was
about to declare his mynd in that be-
halff,

halff the prolocutor did interrupt him
as he dyd almost continually / where
with fullpot not bryng content / sayd /
master prolocutor thinketh that he is
ina sophistre scole where he knoweth
right well the maner is that whan the
respođent p̄ceiueth that he is like to be
inforced with an argument to the wh-
ich he is not able to answer thā he doth
what he cā with cauillacyon and inter-
rupciō to drue him frō the same. This
sayng of fullpot was vll lyked of the p-
locutor and his adherentis. and the p-
locutor sayd that fullpot could bryng
nothing to auoide that autorite but his
owne dayne v̄magination. Hearre quoth
fullpot / and afterward iudge . for I
wyl doo in this as in all other aucto-
rities now shall charge me with in re-
feling any of my argumentis that I
haue to prosecute answering eþher
vnto the same bi sufficiēt auctorities of
scripture or elsþy some other testimo-
niuof like auctorite ad noto of mine own
v̄magination: the whiche v̄ff I doo / I wil
it to be of no credite. And concerning
the sayng of chrysostom / I haue in
wyses to beate hym from your pur-

Fillpot
is intee-
rupted.

pose the one owt of scripture the other
owt of chrysostom hym selff in the place
here by now alleaged. First where he
semeth to save that christ ascending to
ke his flesh with him and lefft also his
flesh behid him truthe it is: for we all
doo confesse and byleue that christ toke
on hym our humane nature in the virgi-
narpes wonibe / and thorow his pas-
sion in the same hath vnyted vs to his
flesh / and thereby are we become one
flesh with him so that chrysostom mi-
ght therefor ryght well save that christ
ascending toke his flesh which he re-
ceiuid of the virgine mary a way with
him : And also lefft his flesh behid
him which are we that be his elect in
this world which are the membres of
christ and flesh of his flesh : as very
aptli. s. Paul to the ephesians in the iij.
chapter doth testifve saying we are fles-
h of christes flesh and bones of his bo-
nes. And vs percase any man will affir-
me that he intreateth there of the sacra-
ment so that this interpretation can not
so aptly be applved unto hym in that
place than wyl I yet interprete chrys-
ostom

other sosten a nother way by him self. For
place in fewe lynes before thos
words which were here no rather redd
are thes wordes red, that christ affter
he ascended in to heaupn lefft unto vs
indewed with his sacramētis, his fles-
sh in misterpes, that is sacramentally.
And that mistycall flesch christ leaueth
as well to his church in the sacrament
of baptismē as in the sacramentall bre-
ade and woyne. And that s. Paul iustly
doth wytnes saing as many of vs as
are baptysed in christ haue put on
vs Christ. And thus vowe may under-
stand that s. chrysostome maketh noth-
ing for your carnall and grosse presen-
ce in the sacrament as vowe wrongful-
ly take hym. Now in thys meane whi-
le master ppe rownded the prolocutor ppe ab
in the eare to put fyllpot to silence and weston
to appoynt some other, mystrustynge rownd
lest he wold shrowdly shake their car. to ge-
nall presence in conclusyon, vff he held ther.
on long seing in the beginnyng he ga-
ue one of theire chefe fowndacōs such wesson,
a pluck. Than the prolocutor sayd to
fyllpot that he had reasoned sufficien-
tly

thy inough, and that some other shuld
now supplye his comth. Where with
he was not well content, saing whi syc
I haue a dussen argumentes concer-
ning this matter to be proposed and I
haue not yet scarce ouergone my fyrst
argument, for I haue not brought in
any confirmacion thereof owt of any
appencent wryter, whereoff I haue for
the same purpose many, being hether-
to full letted by your offt interrupting
of me. Well, quoth the prolocutor, now
shall speake no more now and I com-
mād you to hold your peace. Now per-
ceyue, quoth filipot, that I haue stuf-
fynough for you, and am able to with-
stand your fals supposicion and ther-
for you comand me to silence. If you
will not gyue place, quoth the prolocutor, I
tened to will send you to prisō. This is not, quoth
filipot, according to your ximes made
in this hows, nor yet accordig to your
soluevō bragg made at parvys. crosse that me
for all shuld be answere d in this disputacion
hisargu to what so euer they cā say. Byns your
mences wyl not suffer me of a dussen argume-
nts to xsecuse one. Thā M. pie toke vp
on him to ximes that he shuld be answ-
on hym

filipot
is com-
māded
to silēce
note th-
is geare

filipot
is threa-
tened to
will not
will not
in this
soluevō
bragg made
in this
crosse that
for all
hisargu
to what
your
mences
wyl not
not suffer
to xsecuse
one. Thā
M. pie toke
on him to
ximes that
he shuld be
answ-

shuld
with
hi sver
ncer:
nd A
sverst
ht in
f any
e for
ther-
ting
pom
com-
n per
stuff
ith,
her-
pom
r, I
t, q
made
our
mē
tion
pom
mē
e pp
ive-
pm
red a nother daie. Filpot seyng he mig-
ht not pcede on his purpos. beig there
with iustli offēded/ēndēd: saing thus: a
sight of yow here/which heiherto haue
lurked in corners and dissembled with
god ad the world/ are now gathered to
gether to suppres the sicere truth of go
ds holy word/ad to set furth cueri false
de which by the catholike doctrine of
the scripture/ye are not able to mayn-
teyne. Than stepped furth master el-
mer chaplin to the duke of suffolk wh: M.
om master moreman toke vp on him elmer
to answer/ agaist whom master elmer
obvected diuers and sondry aucto:ry-
ties/ for the confyrmyng of the argu-
ment he toke the day before in hand to
proue that (ousia) in the sentence of
Theodorete brought in by master chev
ny/must nedes signifie substance and
not accidente/ whos lerned reasons
and clerky approbacionis becaus thei
were all grownded and brought owt
of the greke/ I doo passe them ouer
for that thei want thei grace in In-
glisch/ And also thei propre under-
standingyng. But his allegacions so in-
combrēd master moreman that he desie-

rid a

ryd a day to ouer verre the - for at that
more instant he was with owt a conuenient
mā de- answer . Than dyd the prolocutor
fiereth call master haddō deane of exeter and
a daye chaplyn to the duke of suff. who pro-
to ima- secuted theodoretis auctorite in confir-
gine so- mpyng master elmers argumēt: to whō
me craf D. watson toke vp on him to gue an-
swēr shif. swer who affter long talk was so con-
fownded that he was not able to awter
watson to a certen word (Misterium.) but
cōfown for as moch as he seemed to dowl there-
ded by. in master haddon toke owt of his bo-
ke. sōm a latyne auctor to confirm his
haddon saing. and shewed the same to master
watson asking hym whether he thou-
ght the translacyon to be trewe or that
watson the prynter were in any fawt . There
for a ba may be a fawt in the prynter quoth wat-
re shi- son for I am not remembervd of this
fft pul- word. Than dyd master haddon take
teth a owt of his boosome a greke boke, whe-
fawt in rein he shewed fyrth with his syngar
the prin the same wordes which master watson
ler. could not denye. His argumentis fur-
ther I ompt to declare at large becaus
thei were for the most part in greke
abovē

about the bulting out of the trewe sig-
nification of (oufia). Than stept furth
master perne and in argument made
declaracion of his mind against trans-
substantiation and confirmed the sam-
gs and auctorities alledged by master
elmer and master haddon: to whō the
prolocutor answered, saing Imoch mer-
uell master perne, that yow will say
thus, for so moch as on friday last yow
subscribed to the contrary. Which his
saing master elmer did mislyke, saing
to the prolocutor that he was to blame
so to reprehēd any man partly for that
thys hows, quod he, is an hows of free
libertye for euery mann to speake his wosten
conscvens, and partly for that yow pro praiseth
mised yesterdag that notwithstanding thevr
any man had substrybed, yet he shulde lerning
haue free libertie to speake his mind, to flat-
And for that the nyght did approach ter they
and the time was spent, the prolocutor but he
giving them pryses for their lerning answe-
dvd yet not notwithstanding conclude that reth not
all reasonig sett a part, the order of the thec ar-
holy rchuch must be receiuid ad al thin gumen-
ges must be ordered thererb.

Mr.
perne.

B

On Fryday the xvii. of october, B.
wesion the prolocutor dyd first propo-
wend the matter shewyng that the con-
tacyon had spent ij. daves in disputacio-
n alreadi abowt one onely Doctor whi-
ch was theodorete, and abowt one on-
ly word which was (ousia.) Yet were
thei conne the thrid day to answer all
thinges that could be obiectet, so that
thei wold shortly put owt theyr argu-
mentes. So master haddon deane of ex-
haddon ceter desiered leaue to appose master
and watson which with ij. other moe that
watso. is morgane and harpsfeld was appoi-
ted to answere. Master haddon deinan
ded this of hym whether any substance
of breade or wyne dyd remayne affter
the consecracyon: Than master watson
asked of hym agayne whether he thou-
ght there to be a reall presens of gods
body or no: Master haddo sayd it was
not mete nor orderlyke, that he which
was appointed respondent shuld be op-
ponent: and he whos dutye was to ob-
iect shuld answer. Yet master watson
a long while wold not agree to answer
but that thing first granted hym , At
last

last an order was sett and master had-
don had leaueto goo forward with his
argument. Than he proued by theodo-
retes wordes / a substance of breade and
wine to remaine. For thes are his wor-
dis / the same thei were before the sanc-
tification / thei are after. Master wat-
son said that theodorete ment not the
same substance but the same essence /
whereupon thei were druyen agayne
vnto the discussyng of the greke word
(sousia) and master haddon proued it to
meane a substance / both by the etymo-
logy of the word and by the wordis of
the doctor. First / quoth he / it cometh of
the participle / (on /) which descendeth
of the verbe / sum. And so the nowne
(ousia). Than master watson answered
that it had not that significacion only.
Than master haddon prouyd that it
must medes so signifie in that place
and he axed / whan the bread and wyr-
me became symboly's / whereunto an-
swer was made / affter the consecra-
cyon and not before. Than gathe-
red master haddon this reason /

D y ome

last

root of his auctor: The same thing sa-
th theodorete, that the breade and wy-
ne were before they were symbolys,
the same thei remainestil in nature and
substance, aftter they are symbolys:
breade and wine they were before the
refor breade and wine they are aftter
wat son Than master watson fell to the deniall
is driue off the auctor and sayd he was a nesto-
to a sha ryan: And he desiered that he myght
nefull answer to master chevyn, which stode
chisst to hym for that he was more mete to dispu-
denie in the matter, becaus he had gran-
the ant- ted and substrybed vnto the reall pre-
tor wh- sens. Master chevyn desiered pacience
an he of the honorable me to heare him tru-
can not sting that he shuld so open the matter
answer that the verite shuld appeare: ptesting
furthermore, that he was no obistyna-
te nor stubburne man, but wold be con-
formable to all reason. And yff thei by
chevyn, thei r lernyn, which he acknowledgyd
to be moch more than hys, could an-
swer his reasons, that than he wold be
rulyd by them and save as they sayd,
for he wold be no auctor of schisme nor
hold any thyng contrary to the holy mo-
ther

ther the church which is christis spore-
se. M. Weston liked this well and com-
mended him highely saing that he was
a well learned man and a sober man and
well excusid in all good lerning and
in the doctors and fynally a man merel
for hys knowlege to dispute in that
place. I pray yow heare hym quoth he
Than master cheynys deserved such as
therre were present to pray in wordys
with hym unto god and to say (vincat
veritas) let the veryte take place and ha-
ue the viceroy. And all that were pre-
sent creyd with a lowd voyce (vincat
veritas) vincat veritas. Than said doc-
tor wesson to him that was hypocrite
call. Men may better say quoth he vi-
cit veritas. Truth hath gotten the victo-
ry. Master cheynys said agayne vff he
wold gyue him leaue he wold bryng it
to that point that he myght well say M.
soo. Than he disputed with master wat cheny-
son after this sort yow sayd that ma- and wat
ster haddon was vnmete to dispute be- son,
caus he granteth not the naturall and
reall presens but I sape yow are moch
more vnmete to answer becaus yow

M. iii take

ake a wavy the substance of the sacrament
Master warson said he had subscrived
to the reall presens and shuld not goo
a wavy from that. So sayd weston also
and the rest of the priists , in so moch
that off a gret while he could haue no
leaue to say any more , till the lordis
spake and willed that he shuld be hard.
Than he told them what he ment by
his subscriving to the reall presence,
farre other wise than they supposed : so
than he went forward and prosecuted
master haddons argument in prouing
that (ousia) was a substance, vsyng the
same reason that master haddon dyd be-
fore him , and whan he hadd receyued
the same answer also that was made to
master haddon , he sayd it was but a
lewde refuge whan they could not an-
swer to denye the auctor . Bet he pro-
uyd the auctor to be a catholyc doctor ,
and this proued , he cōfirmed his saing
(of the nature and substance) further: for
the similitude of theodorete is this , q
he. As the tokyns of christes body and
blood affter the iuocation of the priist
doo

doo change theyr namps and yet con-
tinewe the same substance. So the bo-
dy of christ afster his ascēspon, changed
his name and was called immortall,
yet hadit his former fasshon, fygure
and circumscriptiōn, and to speake at
one word, the same substance off his bo-
dy. Therfor, sayd master cheyne, yff in
the former part of the similitude, yow
denye the same substance to continew,
than in the latter part of the similitude
which agreth with it. I will denye the
body of christ, afster his ascenspon to
haue the former nature and substance:
but that were a gret herisv, therfor it is
also a gret herisv to take a way the sub-
stance of breade and wyne afster the
sanctificacyon. Than was master wat-
son enforcyd to say that the substance
of the body in the former part of the
similitude brought in by him, dyd fig-
nifie quantite and other accidentys of
the sacramentall tokenys which besene,
and not the very substance of the same.
And therfor theodoret sayth, (que vi-
dentur,) et ce, that is thos

D *wj*

thine

M.
cheny
appea-
led to
the lor-
des,

thinges which be sene for according to
philosophy, the accidentes of thunges
be sene and not the substances. Than
master cheyne appealed to the honora-
ble menu and desiered that they shuld
gyue no credyte unto them in so saing,
for vff they shuld so thick as thei wold
teach/affter thei lordshypes had rid-
den xi. mylcs on horseback / as they
besynes doo sometyme require / they
shuld not be able to save at night that
thei save thei horses all the day but
only the color of thei horsys / and by
his reason christ must goo to stole and
lerne of Aristotle to speake. For whan
he save nathanaell vnder the figg tree
vff Aristotle had stand by / he wold ha-
ue sayd / no christ / thou sawest not him
but the color of him / Affter this wat-
son sayd / what vff it were grāted that
theodorete was on thei side / where as
they had one of that opinyon / there we
is called re an hundred on the other syde. Than
for to the prolocutor called for master mor-
gan to help. And he sayd that Theodo-
rete did not more than he might lawful-
ly doo. For first he granted the truth,
and

and than for feare of such as were not
fulli instructed in the fayth / he spake
(enigmaticos) that is couertly and in a
misteri. And this was lawfull for him
to doo. For first he granted the truth
and called them the body of christ and
the blood off christ / than affterward
he seemed to gyue somewhat to the sen-
ces and to reason . but that theodoret
was of the same min that thei were of,
the wordis folowynge quoth he doo de-
clare. For that which foloweth is a cau-
se off that which went before / and ther-
for he sauth (The immortalpte & ce.) morgā
whereby it doth appeare that he ment is taken
the dyurne nature and not the huma- with fa-
ne. Than was morgan taken with mis ls allea-
alleagynge of the text . For the booke gung of
had not this word (for) for the greke the text
word dyd rather signifye (trulv) and
not (for) so that it myght manifestly
appeare that it was the begynning of
a newe matter and not a sentence ren-
dering a cause of that he had sayd beso-
re. Than was it sayd by watson agay-
ne / suppose that theodorete be with
povv / which is one that we never had
off prin-

off printed, but ih. or ih. pearis agot.
Yet he is but one, And what is one ag-
ainst the hole consent of the church.
After thys master chevyn inferred, th-
at not only theodore was of that my-
nd, that the substance of breade ad wi-
ne doo remayne, but divers other also
and specially Ireneus, who makyng
menyson of this sacrament, saþt thus
whan the cupp which is mingled with
wyn, and the breade that is made, doo
receyue the word of god, it is made the
thankis geuing of the body and blood
of chyfþ, by the which the substance of
our flesh is norished and doth eþyst.
þff the thankis geuing doo norish our
body, than there is some substance be-
ydes christes body. To the which rea-
son, both watson and morgan answere-
red, that (ex quibus,) by the which, in
the sentence of Ireneus were referred
to the next antecedent, that is to the bo-
dy and blood of christ, ad rot to the wv-
ne, which is in the cupp and the breade
that is made, master chevyn replied th-
at it was not the body of christ, which
norished our bodys. And let it be th-

at chis

at christies flesh nor isch to immortalite
yet it doth not answer that argument
although it be tewe/no more thā that
answere which was made to my alle-
gacion out of .s. Paull / The breade
which we breake et ce. with certe other
like whereto now answered that brea-
de was not take there in his pper signi-
ficacion/but for that that it had bene:
Nomore thā the rodd of Aaron which
was take for the serpēt / becaus it had
bene a serpēt. After this master chenp
brought in hischius and vsed the same
reason that he dyd of the custome of
burning of Symboles/and he axed the
what was burnt. Master watson sayd
we must not inquyre nor are / but yff
there were any fawte/ impute it to ch-
rist. Than sayd master chenp/where of
came thos aslves/ not of a substance?
or can any substance ryse of accyden-
ce? Than was master harpysfeld called
led in / to see what he could say in the
matter. who told a fayre tale of the
omnipotency of god / and of the imbe-
cillite ad weakenes of mas reaso/not
able to attempne to godly thinges. And
he sayd it was cōuenient that what so

Harps-
feld cal-
led in to
help
watson

here is
goodly
geare,
as if it
were,
cwt of
the le-
iges.

weston
wold
knowe
wheth-
er thei
were su-
ficientli
answe-
red whā
he nor
his had
not an-
swered

ever we sawe, felt, or tasted, not to trust
our sensys. And he told a tale owt of
s. cyprpane how a woman sawe the sa-
crament burnyng in hit cofer, and that
which burnid there, quod harpysfeld,
burnyng here and becomþt asches,
but what that was that burnt he could
not tell. But master chevny contyne-
wed syll and forced the with this que-
stion, what it was that was burnt? It
was either, sayd he, the substance of
breade or els the substance of the body
of christ, which were to moch absurdy-
te to grant. At length they answered
that it was a miracle: whereat master
chevny smiled and sayd that he could
than say no more. Than D. weston ar-
ed of the company there whether thos
men were sufficiently answered or not
certen physies cryed yea, but thei were
not hard at all, for the great multitude
which cryed no, no: which crye was
hard and noysed almost to the end of
powlps. Whereat D. Weston beynge
moch moued, answered bitterly that
he arded not the iudgement of the rude
multytyde and unlearned peple, but of
the

the which were of the hows. Thā ared ond ar-
he of master haddō ad his felows whe gunet.
ther thei wold answer them other wi.
daves, haddon, cheyne and elmer said
no. But the archdeacon of winchester
stode vp ad said that thei shuld not say
but they shuld be answered, ad though
all other dyd refuse to answer, yet he
wolt not but offered to answer them mark
me stōs
all one affter a nother: with whos pro-
fer the prolocutor was not contentid, impu-
dency.
but rayled on him and said that he shu-
ld goo to bedlem. To whoni the arch-
deacon soberly made this answer: that
he was more worthy to be sent therer
who vsed him selff so ragingly in that
disputacyon with owt any indifferent-
equalite. Than rose D. Weston vp and a strōg
sayd. There hath all the company sub-
scrybed to our article, sauing only thes ment of
menn, which yow see What thevr rea- weston,
sons are, yow haue hard. We haue an- where
sweryd them wi. Daves, op on promes he is not
(as it pleased him to descant, with owt abie to
truth, for no such promes was made) answer
that thei shuld answer vs agayne, as he wold
long: as the order of disputacyon doth owt fa-
requy-

require: and vff they be able to defend
thei doctrine, let them so doo. Thā ma-
ster elmer stode vp ad pved how a vā-
ne a man weston was: for he affirmed
that thei never promised to dispute, but
only to open and testifie to the world
their conseqvences: for whan thei were
required to subscribe thei refused, and
sayd thei wold shewe good reasōs wh-
ich mound their consciences that thei
could not with their consciēces subscri-
be, as thei had partly alredy done and
were able to doo more sufficiētly. Ther
for, quoth he, it hath bene vll called a
disputacyon, and thei worthy to be bla-
met that were the auctors of that na-
me. For we ment not to dispute, nor
now meane not to answer, before our
argumētis, quoth he, which we haue
to propownd, be soluted according as
it was appointed. For by answering
we shuld but incomber our seluys and
profite nothing, sines the matter is all-
redy decreyd vp on and determined,
what so euer we shall proue or dispute
to the contrary.

¶

On monday following beynge the xviij
xx. of october the prolocutor demand-
ed of John fullpot archdecon of win-
chester whether he wold answer in
the questions before propounded to th-
eir obiecçions or no: To whom he ma-
de this answer that he wold willingly
so doo, vff according to theire former
determinacion, thei wold fyrst answer
sufficiently to some of his argumentis
as thei had promised to doo: whereoff
he had a dozen and not halff of the first
pet decyded: And vff thei wold answer
fully and sufficiently but to one of his
argumentis, he promised that he wold
answer all the obiecçions that they
shuld bring. Than the prolocutor bad
hym propounded his argument and it
shuld be resolutely answered by one of
them, whereunto master morgan was
appoynted. Up on wedesday last, quo-
th he, I was inforced to silēce before I
had beaten out halff of myne argu-
ment, the somme where of was this,
as was gatheryd by the iust context of
the scripture, that the humane body of
christ

fullpot
ad mor-
gan.

christ was ascended into heauen and
placyd on the right hand of god the fa-
ther, wherefor it cold not be situate vp
on earth in the sacramēt of the altare
imuisible affter the Imaginacyon of
man. The argumēt was denved by
morgane. For the profe whereoff, fuit-
pot sayd that this was it that he had to
confirme his first argumēt, vff he mi-
ght haue bene sufferid the other dave:
as thus, One selfe and same nature, q
he receiuith not in it selff any thing th-
at is contrary to vt selfe, but the body
of christ is an humane nature distinct
from the deitve, ad is a proper nature
of vt selff, ergo, it can not recevē any
thing that is contrary to that nature
and that varieth from it selfe but bo-
dylly to be present and bodyly to be ab-
sent, to be one earth ad to be in heauyn
and all at one present tyme, be thinges
contrary to the nature of an humane
body, ergo it can not be sayd of the hu-
mane body of christ, that the selff same
body is both in heauē and also in earth
at one instant, either visyblly or imuisi-
blly. Morgan denved the maior, that
is the

is the first part of the argument. The ^{no[n] p[ro]p[ri]et[ate]} which filpot vouched out of vigilus ^{reputacione} an awncient wrter. But morgan ca- ^{re}
uilled, that it was no scripture and had ^{here is} him proue the same out of scripture. ^{a newe} Filpot said he could also sooo doo / and ^{euasion} right well deduce the same out of s. ^{inuerted}
Paul, who saith that christ is like vñ ^{by mor-}
to us in all pouerces / except sygne / and gā who ^{to}
therefor / like as one of our bodies can ^{dareth}
not receyue in it selff any thing contra ^{not plai-}
ry to the nature of a body as to be in ^{nes[us] de-}
paulis church and at westminster at ^{lieu vigt}
one instant or to be at london visibly / lius auc
and at lyncoln invisibly at one tyme: ^{toritye /}
for that is so contrary to the nature of ^{but vñ-}
a body and of all creatureys that as dy- ^{der a co-}
dimus ad bastius doo affyrmē, that an ^{lor,}
invisiblie creature / as an angell / can not
be at one tyme in diuers placis: where
for he concluded, that the body of ch-
rist might not be in moō places than in
one / which is in heauen and so conse-
quently not to be conveyned in the sa-
crament of the altare. To this the pro-
locutor tolke vp on him to awter, saing
that it was not true that christ was in

E K

weston. he vnto vs in all pointes/ as fylpot to-
answe: he vt/ except syur: for that christ was
reth/ wi not conceyued by the sede of man
selv/ ¶ as we ve. To the which fylpot replied
morga- warant that chris:es concepcion was prophe-
pow/ ad cved before by the angell/ to be super-
ppthilp naturall/ but after he had receiued our
nature / by the operation of the holy
goost in the virgins womb/ he became
aftterwardes in all pointes like vnto
vs except synn. Than morgan inferred
that this saing of paul dyd not playne
to proue his purpose. Well quoth fyl-
pot / I perceve now doo answer but
by cauillacion: Yet am I not destitute
of other scriptures to cōfirme my first
argument/ althogh now refuse the
probacion of so awncient and catholi-
ke a doctor as vigilius is. S. Peter in
the sermō that he made in the third of
the actes / making meneion of christ/
saith thes wordes/ whom heauen must
recevve/ vntill the consummation of all
thinges/ et ce. Which wordes are spo-
ken of his humanitic. No wyff heauen
must hold christ/ than can he not be he-
re on earth in the sacrament as is pre-
tended

tended Than morgā, laughing at this
and gewing no direct answer a tall-hat
pissfeld stode vp which is one of the bis-
hop of londons chaplins and toke vp
on him to answer to the saing of s. Pe-
ter and demandid of fulpot whether he
wold necessitate that is, of necessarie
force christ to any place or no? fulpot
sayd that he wold no otherwise force
christ of necessarie to any place than he
is taught by the wordes of the holy
goost which sownd thus that christes
humane bodie must abyde in heauen
vntill the dave of iudgement as archer
sed owt of the chapter before men-
ned. Whv, quoth harpissfeld, doo you
not knowe that christ is god omnipot-
tent? Yes, sayd fulpot, I knowe that ri-
ght well nevther dewt I any thyng at
all of his omnipotency, but of christes
omnipotency what he may doo is not
our questyon, but rather what he doth
I knowe he may make a stone in the
wall a man vff he lust, and also that
he man make moe wordes, but doth
he therfor so?

¶ 11. 11.

It were no good consequent so to con-
clude he may doo this or that, therfor
he doth it. We must blyue so moch of
his omnipotency, as he by his word ha-
th declared and taught vs: but by hys
word he hath taught vs that the hea-
uens must receyue his body vntill the
daie of dome: therfor we ought so to be-
lieue. Whyn quoth the protonotary than

weston. how wyl put christ in prison in heauen
To the which folpot answered doo how
reken heauen to be a preson? god geat
vs all to come to that prisō. After this
harpisfeld inferred that this word (o-

the pro- portet) in s. peter which dyd signifie in
locutor English (must) dyd not import so mo-
and fol- ch as I wold inferr of necessitie as by
pot.

other placis of scripture it may appea-
re where (oportet) is as well as there
as in the first to timothy where paul
saith (oportet episcopum esse unius
vxoris vitum) a bisshop must be the
husband of one wife, here quoth he,
(oportet) must doth not import such a
necessitie but that he that never was
maried mai be a bisshop. To this fol-
pot said againe that the placis were not

like

like which he went abowt to compare,
which thing ought specially to be ob-
served in conferring of wordis or scrip-
tures to gether. For that in the place bi-
him alleaged. s. paull doth declare of
what qualite a bishop ought to be.
but in the other. s. peter teacheth vs the
place where christ must necessarily be
vntyll the end of the world / which we
ought to belieue to be trewe. And this
comparson of this word (oportet.)
doth no more answer myne argument
than vs I wold say of you. now being
here (oportet te hic esse) you must ne-
dis be here (which importeth such neces-
sitie for the tyme / that you can no no-
therwys be but here) ad yet you wold
go abowt in wordis to auoyde thys
necessitie with a nother (oportet) or a
nother (must.) in a nother sentence as
this. (oportet te esse virū bonum) you
must be a good man. where (oportet)
doth not in very dede conclude ani such
necessitie but that you may be an yll
man. Thus you may see that your an-
swer is not sufficent / and as it were
no answer to my argument. Than the

E iii pro-

prolocutor brought in a nother (oyore-
tet) to help this matter vff it myght be
sayng what say now to this (oportet
hereses esse ,) must heresies nedis be
therfor bicaus of this word (oportet:)
no trulþ/quot hylpot, it can not othere
wyse be, vff now will add that which
foloweth immedately vp on thos wor-
dis of paul/that is (ut qui electi sūt ma-
nifestentur) that is, that such as be the
elect of god may be manifested ad kno-
wen. Whyn/quot the prolocutor, the
tyme hath bene that no heresies were,
I knowe no such tyme/quot fillpott,
for syrs the tyme of Abell and Capu-
heresies haue bene and than begann
thei. Thā said the prolocutor, wil now
now answer morgan an argument se-
nþ: I will/quot fillpott, vff I may first
be answered of myne argument any-
thing according to truth and to lerning
What/quot the prolocutor, now will
never be answered. How I am answe-
red/quot fillpott, let all men that are
here present iudge: and specially such
as be lerned, and with what cauilla-
gpons now haue dalped with me, First
to the

to the armevent auctoritve of vigilius
vow haue answered nothing at all but
only denieng it to be scripture that he
saith. Secondly tot he saing of s. Pe-
ter in the actis we haue answered thus,
Demanding of me whether I wold ke-
pe christ in prison or no. Let all men now
judge vff this be a sufficient answer or
no. Than stode morgan vp agayn and
ared filpot whether he wold be ruled
by the vniuersall church or no? Yes,
quoth he vff it be the trewe catholike
church. And sith vow speake so moch
of the church I wold sayne that vow
wold declare what the church is. The ^{The} church
quoth morhan, is diffused and church,
dispersed through owt the hole world.
That is a diffuse diffusacion quoth
fullpot for I am yet as vncerten as I
was before what vow meane by the
church. But I knowlege no church but
that which is grownded and fownded
on gods word as s. p. aull saith vp on
the fowndacion of the prophetis and
apostles adiun on the scripturys off
god. Wha, quoth moreman, was
the scripture before the church? Bea-
C iij quoth

More: quoth filipot, But I will prove Mar-
mā and quoth moreman, and I will beginne at
filipot, christis tyme. The church of christ was
before any scripture written. For Ma-
thewe was the prest that wrote the go-
spell abouyt a dozen yeareys after christ
ergo the church was before the scriptu-
re. To whom filipot answeryng denied
his argument. Which whan moremā
could not pve, filipot shewed that his
argument was (elenchus) or a fallace,
that is a decepuable argument. For he
toke the scripture onli to be that which
is wrytton by men in letters, where as
in vern dede all prophesy utteryd by
the spiryte of god, was counted to be
scripture before it was wrytton in pa-
per and Inch. For that it was wrytten
in the hartis and grauen in the mindis
pea and inspyred in the mouthys of
good men and off christis apostles by
the spiryte of christ: As the salutacion
of the Angell was the scripture of ch-
rist and the word of god before it was
wrytton. At that moreman cryed, fve,
fve: wondring that the scripture of god
shuld be counted scripture before it
was

was written, and affirmed that he had
no knowlege that so sayd. To whō full-
pot answerid that concerning knowle-
ge in this behalff, for the triall of the
truth abowt the questions in controuer-
sy, he wold wylsh hym selff no worse
matched than with moreman. At the
which saing, the prolocutor was gre-
uously offended, saing that it was arro-
gantly spoke of him, that wold compa-
re with such a worshipfull lerned man
as moreman was, being hym selff a man
unlerned, yea a mad man meter to be
sent to bedlem than to be a mong such
a sort of lernyd and graue men as the-
re were, and a man that never wold be
answered, and that trobled the whole
hows: And therefor he dyd command
hym that he shuld come no more in to
the hows demanding of the hows whe-
ther thei wold agree thereupon or no.
To whom a gret nob̄er answered Yea.
Than sayd fulpot agayne that he mi-
ght thinck hym selff happy that was
out of that company. After this mor-
gan rose vp and rownded the prolocu-
tor in the eare. And than agayne the
prolo-

prolocutor spake to fylpott and sayd
lest yow shuld slander the howse and
say that we wyl not suffer yow to de-
clare your mind we are content, yow
shall come in to the hows as yow haue
done before, so that yow be apparelyd
with a long gown and a typpet as we
be, and that yow shall not speake
but whan I commād yow. Than
quoth fylpot, I had rather
be absent altogether.

And thus thei
ended.

F I N I S H.

All glory to god only.

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Faultes estaped in the printing.
In the second syde of the syrt leasse of
the letter B. affter thes words (as thei
imagin it to be/or no) reade thus. Mo-
remā sayd yea. Than sayd M. deā. &c.

b)
id
es
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